THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—ST. JOHN VII: 16, 17.

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ADDRESS BY ELDER JAMES E. TALMAGE.

THE following address on "The Tobacco Habit" was delivered by Elder James E. Talmage at the General Conference of the Church in the Tabernacle, Salt Lake City, April 6, 1895.

My brethren and sisters and friends: This indeed is an inspiring sight, these thousands of people gathered from all parts of Utah, and probably from adjoining states and territories also, for a common purpose, and particularly as that purpose is one of the most exalted that mankind can have in all its works. I esteem it a particular favor to be permitted to stand before you for a short time, though, as has been stated, I do it without premeditation, not knowing that this privilege and courtesy would be extended to me.

I am quite sure that all who are present will admit the importance of the subject that President George Q. Cannon has just announced (the tobacco habit, and its effects on the physical and moral nature of man); and, finding myself in the stand, I shall take the opportunity of speaking for a few moments from the standpoint of an educator and a teacher amongst the people. I doubt if there is any necessity, indeed, of urging upon you the necessity of observing the laws of health—those laws which have been found by man oft-times through study, investigation, and experiment, and those rules that have so often been revealed of God for the governing of His children. We all profess to be observers of these laws to a greater or less extent, while many of us in our carelessness, forgetfulness, and selfishness are apt to tread them under foot and to feel that the penalties that have been threatened will never fall upon us. I do not believe, however, that we should shun this habit merely because of the penalty, but for the higher purpose that we know it is unmanly and that

it is contrary to the will and the purposes and the laws of God. The using of tobacco has been denounced for reasons that are good, founded on physiological grounds, and others of an intellectual nature; and there are objections from a moral standpoint which have been, and are, repeatedly urged. Many of those present will remember that at the last Conference of the Church, the general authorities devoted a great deal of attention to this subject, and their efforts were applauded, not only by members of the Church, but by those who do not profess the faith that the majority of those before me hold and revere; for it is recognized not alone as a religious principle, as a physiological, as an ethical, but as a moral principle, that we should take care of our bodies. Every year the discoveries of learned men, wise and earnest investigators, convince us that the words of the great prophet were true when he declared that the body of man is fearfully and most wonderfully made. No mechanism that man has ever shaped or framed can be compared to it in delicacy and in efficacy. This organism that has been given unto us, (for the majority of those here believe that it has been given us to do with as we choose, except with the provision that we shall be answerable for the consequences) for a divine purpose, can be disorganized very readily, thrown into confusion, made unfit for its exalted purpose. What that purpose is many people will answer differently. I take out one answer for the present, from one of the wisest men whose words have come down to us from a former age: It is indeed the temple of God, and for that reason ought not to be defiled.

Physicians have been telling us for many years of the ill effects manifesting themselves, particularly in the young, from the use of tobacco. They tell us that many of the vital organs are affected, and affected in a manner that is most serious and permanent. It is true the body has within it that tendency, God-given in His mercy, to right itself, to repair itself, and to recover from injury to a very great extent. But there are some assaults from which the body cannot recover, and the effects of tobacco are among those from which it is most difficult to recover. The injury wrought by it is amongst the most serious and far reaching of injuries, affecting not only the immediate users, but their posterity; for the weakening of the vital organs, the impairment of the senses, particularly sight and hearing—these weaknesses are transmitted from generation to generation, and truly do we realize the fulfilment of the great declaration that the sins of the fathers should be visited upon the children even unto the third and fourth generation.

But closely associated with these physical or physiological weaknesses are the intellectual troubles, weaknesses, depravities that assert themselves. I have declared many times, and do it again, that I know not where you can find another community of men and women amongst whom are to be found so many children of promise—promise because of their physical perfection, or a condition approaching perfection, because of their intellectual power, because of their high moral beliefs and sentiments, as amongst the Latter-day Saints. I believe that we have here a chosen people, physically, intellectually, and morally; and I believe, too, that this being chosen in this sense, being distinguished as a community because of these elements and

perfections, concerning them the Lord our God will allow no trifling, no trampling under foot of those laws that He has establishsd and that you have accepted as true and binding. As a teacher I can testify to the fact that those who come to us having been born perhaps with this tendency toward the use of such things, this stimulant of the appetite, they come with a burden on their backs that it will perhaps cost them the greatest effort of their lives to escape from. What would you think of starting a boy upon a race, tying his hands and legs so that he could scarcely move, and then expect him to keep pace with his free competitors? Yet in such a way are many of those who are in the habit of using these things placing an incubus upon their children and bringing them into the world with a curse from the time of their birth. But I address my remarks not so much to their parents for their own sakes as for the sake of their children born and unborn. These young boys and girls who have been appropriately termed the pride of Utah are indeed choice sons and daughters of God, and as such they should be guarded most jealously from temptation in the first place, and from these weaknesses that are liable to assert themselves, the germs and seeds of which may be implanted within them through the indiscretions of parents and through the weaknesses of associates and professed friends.

There is one point in the philosophy of the nineteenth century that I have never been able to master—indeed one among many; but there is one that appeals to me as being particularly illogical and absurd, although it is defended oft-times with many so-called arguments. It is this, that if we know a thing to be wrong, if we know a certain habit to be injurious, if we know that it works evil to the state, to the community, to the family, to the individual, that then we will countenance it any way directly or indirectly. I do not mean that I would recommend any effort to destroy the liberty of the man who chooses to kill himself in that way, but I do say that if the Latter-day Saints know that these things are wrong, if, as they profess in their testimonies from time to time, revelations of God have denounced them, and the Lord has told you that tobacco is not good for the body, then why do we sanction its use, why do we permit it to be brought before the children in a manner that will deceive them? We see oft-times our dealers who claim good standing amongst us offering these things in the most attractive and alluring manner possible. Their advertising devices are in many instances calculated to lead on those who have never yet contracted the habit and to confirm those who have adopted it; and even the newspapers of our day, local and general, fill their advertising columns with recommendations, telling you where you may find the best brands of tobacco, what houses sell the best liquor for family and table use, and where you can get drunk for the least money.

I can only speak of this because of the effect produced among the children. I have had a great deal to do with these children, and if I could take you into my confidence and tell some of the fathers and mothers of the young Latter-day Saints that have come to me, in the capacity of students, concerning the heart burnings that I have witnessed and the tears that I have seen fall from those who have told me that if only their fathers and

mothers had warned them against these weaknesses they would not have come to me bound in chains from which it required more than human effort to escape. I do not believe I say too much—if I do there are those here who can temper what I say and correct my words—when I declare that these sins will be upon the heads of the parents if they will persist, by means direct or indirect, in leading their children on to sin in this manner and to adopt these enervating, soul-destroying habits with which they stand scarcely a chance in the fierce competition that is growing every year fiercer and stronger in this world of ours. We have heard oft-times much misrepresentation of the so-called principles of evolution; but there is this principle of evolution which I believe is declared as much by the words of God, through revelation, as by the works of nature—*the fittest will* as a rule *survive*. When disaster and pestilence stalk through your town, although there may be some who are permitted by the Lord to fall because of wise purposes of His and not because of any weakness of their own or any sins of their parents, depend upon it if He does not stretch forth His arm of miracle, the weak and the sickly and those whose bodies are predisposed to disease are the ones that will fail. During the terrible cholera scourge in Tiflis a few years ago an English observer, who was sent there to take notes of that fearful pestilence and to report home, sent across the wires these terrible words: In the town of Tiflis alone thousands had gone to their graves during the last week, and amongst them every intemperate man had fallen, not one remained. I want to repeat a statement referred to a minute ago that this stimulant of the appetite, this desire for narcotizing effects, once established in the system, is like a monster that has been let loose that will require all the skill and the physical strength of manhood, assisted by the power of God, to subdue. When once let loose you know not what it will do, and the boy that begins with a cigarette will perhaps end in the opium joint, ruined in body, in mind, and in soul by that for which there is no excuse in the first using. The testimony of college presidents and other officers of our great institutions of learning throughout the country is unanimous in declaring that as a rule they scarcely can find a man using tobacco standing near the head of his class. Our great philosopher Franklin, in answer to a question as to what was his opinion concerning tobacco, said he had never used it much and he could not speak from an extended experience, but he did not believe it could be good because he had never found an honest man who had used it and would recommend a true friend of his to adopt the habit.

My brethren and sisters, let the children learn of this in their homes and in that school of the family that never can be dispensed with, though you were to establish your public schools on every block; put them right at your doors, multiply them till they be numbered by the hundred where now you can count but the tens, they can not take the place of that family school without which your children can never be properly trained. In that family school see that you do not annul the efforts that are being made in the public schools by the teachers of your children to instruct them in these things that tend to their physical and their intellectual as well as to their moral development. When I hear people denouncing these

things and at the same time directly or indirectly countenancing them, I am reminded of the liquor dealer who was converted through the efforts of some temperance advocates that came into his town. Next day an advertisement appeared in the paper announcing that he had learned of the error in his ways and had determined to desert the business and to reform, and then he gave a list of all the choice wines and liquors that he had on hand and announced that to clear out his stock he would sell them at half price for a week, "come one, come all."

I believe that these physical weaknesses and these intellectual weaknesses are very closely associated. Although none can doubt that sometimes God for His wise purposes has placed one of His master minds in a mis-shapen and weakened body; though He has permitted some of His choicests spirits, for reasons that man with all his philosophy cannot fathom, to be clothed in a body far from perfect; yet I do not believe there is a single instance on earth of a body originally strong that has become weakened by a violation of the laws of health in which there resides a normal and a healthful mind. These physical weaknesses that we bring upon ourselves are steps towards insanity, and a great many of the inmates of our insane asylums are those who have been led on from one depraving habit to another, because of this unmanageable stimulant taste and appetite that has been planted within them perhaps while they were children.

I do not know whether the Latter-day Saint fathers and mothers know how extensive is this practice amongst their children. I made it a rule a few years ago to go out at night upon the streets and wander about, and whenever I saw a little knot of boys or young men gathering I watched them from a distance and then mingled with them, and talked with them, and I came to the conclusion that at that time in the town in which I lived, nearly three-fourths of the boys under sixteen years of age were addicted to the use of tobacco. And do you know what that carries with it? The love for unholy associations. The tobacco users among the boys are in many instances the profane boys, the boys who have no love for home nor for anything that is good. If I find a boy whose delight it is to use tobacco or who has become addicted to any other of these destructive habits I do not need to ask much about his home-life, much about his moral nature. I believe with the great Ruskin that if you can find out what a person's tastes are you know what his religion is and you will know just about what his spiritual status is.

But these physiological and these intellectual objections are to a very great extent but stepping-stones to the great objection that can be urged from a moral standpoint. I am not prepared to say that every man who smokes is a criminal, but I am prepared to say that every boy who smokes is more likely to become a criminal than he would be if he did not smoke. We only need to look at a smoker when in a company of others to see in the first place how every feeling of regard for his fellows is stamped out by that terrible habit. Selfishness is cultivated, and with selfishness come a host of weaknesses and a horde of minor and major sins. The unselfish man cannot sin as can the one who puts himself before all others. These

children's bodies are like a vessel upon the potter's wheel, of plastic clay, taking every impression and mark of his finger, the shape of his nail, the imprint of a pattern that is laid upon it. He can shape it and change it as he will. But if it has been put in the fire and hardened and stamped, every mark and imperfection will be there, and it will require a miracle to alter it, to cause the flaws to disappear. The day is speedily coming when these children will be beyond your power to control. These vessels will have been hardened and will have taken the form that they will hold through life, stamped with honor or stamped with shame.

I look upon it as a very significant thing, though I care not to refer to special advertisements or particular companies, that the people who are advertising the sale of cigarettes have taken this very time and occasion, when people are gathered here from other places by the thousands, to advertise their wares. Not content with that, they have turned one of the greatest inventions of modern times, the powerful electric search light, into a recommendation for the use of that which the Lord has declared to be an abomination and a curse among a people. I want simply to ask you to beware of these things. Work with those to whom you are entrusting your children. I believe there should be a closer association between the teachers and the parents. I have often felt to cry shame to the parent who allows the teacher wholly to take the place of a parent. Work with your teachers, assist them by your counsel, by your example and precepts at home, by your admonishings to your children. See to it that while they are young and plastic they are properly shaped, that they may become vessels fit to be used in the service of God. This is to me an all important subject, I trust it will appeal to every one, for remember that we are answerable to the Lord for these spirits that have come to us, and when we stand before the bar of God to answer for the deeds that we have done and to receive the reward or the condemnation that will follow, I believe that among other questions, these will be put to you, "Where are those choice spirits that were given to you? Where are my sons and daughters that were held back in my providence until the day of the great dispensation of the fulness of times, and then were sent forth with all the powers and elements of leadership and mastership within them? What have you done with them? Have you guarded and attended them until they became fit to walk alone, or have you exposed them to all the temptations of a false civilization? Have you permitted them to be led astray by these glittering attractions that have been spread for them, every one of which was a trap for their feet and a pit-fall in their path?" Among all the great possessions God has given to His people the greatest of all is the children with which he has blessed them; and of all things for which they will be called to give an account in the strictest terms for their stewardship, is the account of these same children that are with you, sons and daughters of God. Guard them, protect them, shelter them, cast the influence of your counsel and your precept about them. These forbidden things are offered in this attractive and alluring manner and they are being cheapened every year so that with but a few cents one may procure enough of them to ruin his soul. All the more need is there of this care

and this jealous guardianship on the part of parents who call themselves Latter-day Saints, and all others. May the blessings of God be with you in your labors, and may this practical lesson that is set before us by the authorities whom we have this day raised our hands in promise to sustain and to follow, be heeded in its full significance, that we may be able to give an account in good terms of the stewardship of those whom God has committed unto our care. This I ask in the name of Jesus. Amen.

FACTS AND EVENTS.

Shells were the original trumpets of mankind. The fishermen of Newfoundland blow a huge shell as a foghorn, the Welsh once employed the same as a dinner-call, and the miners of the Guernsey granite quarries used it as a blasting signal.

The old Egyptians were adepts in the manufacture of spurious gems. Their imitations of the amethyst and of the various other colored gems were so true to nature that even now, after they have lain in the desert sands from 2,000 to 4,000 years, it takes an expert to distinguish the genuine articles from the spurious.

The thermogen is an electrically heated quilt designed primarily for use on the operating table, where, in lengthened operations or in those attended with hemorrhage, where artificial means to sustain the patient's temperature are required, blankets and hot water are a decided nusiance. In such cases this quilt would be invaluable as a soft, dry, warm, and convenient covering. The thermogen is now on trial at several large English hospitals.

Experiments have been made in Austria in order to test the likelihood of a balloon being hit when fired at. A captive balloon, at an altitude of about 4,265 feet, was fired at from a distance of 4,400 yards, and was struck nine times without being brought down. In a second trial a captive balloon, at a height of about 2,625 feet, was fired at from 5,500 yards distance. A violent wind, causing the balloon to plunge a good deal, rendered the aim very difficult, and the balloon was not brought down until after the fifty-sixth round.

If the coal mines of the world were exhausted, it would be a relief to know that other great sources of power are at our command; that no distress would ensue with such rapidity as to deprive us of a means of warmth. In fact, England has been contemplating the time when her fuel centres will have become diminished and the burrowed catacombs reaching far out beneath the ocean's bed will have been emptied of their precious deposits. Then the miner will take his pick and shovel and mount upward to the air and glistening sunlight. It will not be a useless errand to move towards the sun's light, because it is here, if all other resources fail, that we may look for greater power and wider possibilities. It is not the buried sunlight of the past ages that we need look for any more for that is for ever gone. The heat of the sun, the living, reviving rays of our parent planet, will yield its energy for countless years to come to warm our bodies and light our homes. John Ericsson invented a machine with which he believed we would be independent of the coal supply, and make direct use of the heat rays of the sun. It might have been called a sun steam-engine—a steam-engine heated by sunlight. The vast tracts of tha Sahara or the deserts of Asia can supply heat that would generate millions of horse-power in Ericsson's solar engines. The torrent of Niagara is not comparable to the incalculable waste of power on the scorching surface of these enormous plains. The engineering schemes of to-day will fade into insignificance in comparison with those that the fierce cry of future necessity will force men to execute. It would be a curious sight to see a fully equipped power-station situated in the centre of a dreary waste sending its thread-like lines across the desert to heat and light some distant town, thus guiding the warm sunlight that it may glow and glitter in the mosques and minarets of the Far East.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 8, 1895.

SATURDAY OR SUNDAY.

A DISPUTE is periodically renewed with more or less energy and bitterness regarding the rightfulness of keeping holy the first day of the week instead of the seventh as was customary among the ancient Israelites. The Old Testament is very plain on the subject, and gives the reason why Saturday was to be observed as the Sabbath, namely, because on that day the Lord rested from His labors of creating the world.

Since Christ's day, however, a change has been made by believers in Him, and the great majority of them take the first day of the week for their religious services. While there is no ancient revelation recorded which directly authorizes this change, yet the inferences are very strong in favor of it; and in modern times the word of the Lord sanctions the custom that was instituted immediately after the resurrection of Jesus.

There is no doubt that Christ arose on the first day of the week, or Sunday, for all four of the evangelical writers plainly declare this to be the case. The atonement of the Savior and the resurrection of the human family from the dead are events of the greatest importance to the happiness of mankind, because without them there could have been no salvation, and consequently the purposes of man's creation would have been frustrated. It is but natural to suppose that the followers of Jesus would have desired to celebrate the memory of so great an event as His arising from the dead. In what more fitting way could this have been done than by making the day their Sabbath and meeting together on it to worship Him and partake of the emblems of His body and blood which were to be constant reminders to them of the great work He had accomplished in behalf of the children of men? This is exactly what was done by the disciples; they met together on the evening of the very day on which Christ arose, and He appeared in their midst and showed them that He had in reality broken the bands of death and overcome the tomb. They met also on the eighth day and received another visit from Him. Since that time it seems to have become an established custom among the Christians to meet on the first day of the week for the purposes of worship. In Acts xx, it is related that Paul met on that day with the disciples who had come together in Troas to break bread. Paul also refers to the first day of the week as the proper time to bring offerings for the relief of the poor Saints in Jerusalem, so that there would need be no gatherings for this object when he should come to the city. 1 Cor. xvi: 1, 2. The voice of inspiration remained in the Church for many years

after these events took place and there is no word condemning the practice of Sunday worship. John the Revelator mentions that he was in the Spirit on the Lord's day and gives no further explanation of his meaning, knowing that it was well understood by those to whom he was writing.

The early writers of the Church bear witness that before their time the day of worship had been changed from Saturday to Sunday, and Justin Martyr gives as one of the reasons for this that it was because the Lord arose from the dead on the first day of the week. Mosheim in his ecclesiastical history of the first century says: "The Christians of this century assembled for the worship of God, and for their advancement in piety, on the first day of the week, the day on which Christ re-assumed His life: for that this day was set apart for religious worship by the apostles themselves, and that after the example of the Church of Jerusalem, it was generally observed, we have unexceptionable testimony." Had this custom of making Sunday holy and using it instead of the Saturday for the worship of God been displeasing to Him, would He not have inspired His servants to warn His people against so great an evil?

While the custom of the Saints formerly, as has been shown both by the writings in the New Testament and those of early Christian historians, plainly points to this change as having been sanctioned by the Apostles, there is no record of a direct command from God having been given in regard to this. It is a matter of great importance, since the day mentioned in one of the ten commandments is changed, and is one of the many doctrinal points on which men needed divine light. The Latter-day Saints have received the mind and will of the Lord on many principles on which there had been much contention, and they have not been left without His direction in the matter of keeping the Sunday holy as a day of rest. In a revelation given Sunday, August 7, 1831, He says: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall he offered up in righteousness on all days and at all times; but remember that *on this the Lord's day*, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And *on this day* thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." Doc. and Cov., Sec. lix: 9—13. Any one who has the disposition to trace back to August 7, 1831, will find that day to have been Sunday, the day which is accepted as the Sabbath by the Prophets of the Lord in these days. Had the Almighty desired the Saints to keep Saturday as the Sabbath, He certainly would have given some intimation of it to Joseph Smith, for in another revelation (Sec. lxix: 29) He says: "And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy." God knew when He spoke this that the Sabbath of the Saints was the first day of the week, hence He has directly commanded the observance of Sunday, and thereby sanctioned the change from Saturday.

Jesus said to the ancient Pharisees that "the Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath," Mark ii: 27, 28. He has the right to designate upon which of the seven days He desires man to worship Him in a special manner. Should He see proper at some time in the future to order a return to the observance of the Jewish Sabbath, or command that both Saturday and Sunday be set apart as holy days, it would be obligatory upon men to obey the instruction; but until His word comes through the proper channel the Saints may rest perfectly assured that their worship of Him on Sunday is entirely proper and in accordance with His express desires and commandments.

RELEASES.—Elder Thomas Mather has been honorably released from laboring as Traveling Elder in the Liverpool Conference to return home August 15, 1895.

On account of sickness Elder A. Saxey has been released from laboring as Traveling Elder in the London Conference to return home August 10, 1895.

BIRMINGHAM CONFERENCE.

THE Birmingham Conference convened at the Latter-day Saints Chapel, Hunter's Vale, off Farm Street, Hockley, Birmingham, on Sunday July 21, 1895. The following Elders from Zion were in attendance: Anthon H. Lund, President of the European Mission; A. L. Booth, of the Liverpool Office; N. L. Morris, late President of the London Conference; Ben. R. Eldredge, President of the London Conference; J. B. Patterson, President of, and J. S. Mousley, Jobe Hill, Edward Southwick, J. E. Booth, W. S. Lamoreaux, John H. Walker, W. C. Burgon, F. B. Goold, James Holley, and Henry Holyoak, Traveling Elders in, the Birmingham Conference.

Meetings were held at 10:30 a.m. 2:30 and 6:30 p.m.

The speakers at the morning service were J. S. Mousley, Edward Southwick, James Holley, A. H. Lund; afternoon, A. L. Booth, Ben. R. Eldredge, and A. H. Lund; evening, N. L. Morris and A. H. Lund.

At the afternoon session the General Authorities of the Church and of the European Mission and the President and Traveling Elders of the Birmingham Conference were presented and unanimously sustained.

The report of the statistics and labor performed during the six months ending July 21, 1895, was as follows: Seventies 10; Elders 22; Priests 7; Teachers 6; Deacons 6; members 228; total officers and members 278. Special visits 311; tracts distributed 35,335; Gospel conversations 546; books sold 40; books loaned 107; books given away 117; indoor meetings held 237; open-air meetings held 10. Baptisms 20; confirmations 20; administrations 57; children blessed 2; emigrated 2; deaths 3.

The first principles of the Gospel and the divine mission of Joseph Smith as the restorer were plainly set forth, the Elders who spoke enjoyed the Spirit of God and bore testimonies to the truth of this great latter-day work. The day was very stormy but we had a good attendance at all meet-

ings the house being crowded at the evening session. All seemed to enjoy a good Spirit. We received many valuable instructions, indeed we may say we had a feast of fat things.

On Monday morning, July 22, a Priesthood meeting was held when the Elders reported their labors and received suitable instruction and were given some good fatherly advice from President Lund.

In the evening the Elders, Saints, and many friends met at the Chapel and had a very enjoyable time, refreshments were served and the program was continued till 12 o'clock when the people returned to their homes.

The sisters deserve much praise for so tastefully decorating the Chapel and serving the refreshments.

EDWARD SOUTHWICK, Clerk of Conference.

SUNDAY SCHOOL FESTIVAL.

THE Sittingbourne Sunday School of the Church of Jesus Christ of Latter-day Saints held its annual festival on July 24, 1895. The pupils and teachers met at 2:30 p.m. on the recreation grounds and indulged in outdoor sports and amusements for some time, when they adjourned to the meeting hall where they partook of a nice lunch that had been prepared by the Saints. Elders John Redington, Charles Wood, Jr., and Joseph W. Huish, Traveling Elders in the London Conference, joined in the exercises, and when the lunch was over a meeting was held. After the opening exercises, Elder Huish addressed the Sunday School on the History of the Prophet Joseph Smith, and gave a brief account of the entrance of the pioneers into Salt Lake Valley forty-eight yea s ago. The school numbers about thirty pupils and teachers.

W. JARVIS, Secretary.

APOSTOLIC SUCCESSION.

[CONCLUDED FROM PAGE 494.]

BISHOP MILNER admits that all these abuses have occurred, and says: "I grant, that from the various commotions and accidents to which all sublunary things are subject, there have been vacancies, or interregnums in the Papacy; but none of them have been of such a lengthened duration, as to prevent a moral continuation of the Popedom. * * I grant also that there have been rival Popes and unhappy schisms in the church, particularly one great schism at the end of the 14th, and the beginning of the 15th century." He also is willing to "grant that a few of the Popes, perhaps a tenth part of the whole number, swerving from the example of the rest, have, by their personal vices, disgraced their holy station."

Can it be imagined for one moment that during all this time the pure religion of Jesus Christ was being preached, and the appointed ordinances were being administered? It would seem that there could be but one answer. In the sermon on the mount our Savior said: "Do men gather

grapes of thorns, or figs of thistles?" and "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them;" a fountain cannot "send forth at the same place sweet water and bitter." If there have been faulty appointments; some ordained who ought not to have been ordained, and some attempting to administer ordinances who were not duly consecrated, the result is, that every thing they have attempted to do is null and void in the sight of God. This is so apparent that Archbishop Whateley was led to exclaim: "The ultimate consequence must be, that any one who sincerely believes that his claim to the benefits of the Gospel covenant depends on his own minister's claim to the supposed sacramental virtue of true ordination, and this again on perfect apostolic succession, as above described, must be involved in proportion as he reads, and inquires, and reflects, and reasons on the subject in the most distressing doubts and perplexity." And he says: "There is not a minister in all Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree."

There are no records that show that Peter became bishop of Rome. There are no dates of ordination, nothing but mere tradition. Tradition, not history, reports the names merely, not the full pedigree of those said to have been his successors in office.

If we have shown that the succession was not in the Catholic Church, the same arguments will also dispose of the Anglican Church's claim to it. But if it were shown that the Catholic Church was possessed of this authority, and the Anglican Church possessing it through the Catholic Church having at one time ordained some of her bishops, yet, it must be remembered that whatever the Catholic Church conferred it afterwards withdrew, and having the power to do one, it had the power to do the other.

We will not consider whether the necessities of HENRY VIII, in his controversy with LEO X, concerning his divorce from Catharine, his marriage with whom so troubled his conscience, made it convenient for the Almighty to transfer the succession, or perhaps, to state it more correctly, to *inspire* the Parliament to enact that that monarch should be the head of the Church, to open up the new dispensation, the dispensation of the fulness of times, and to be the means of having the Gospel preached to all mankind, to every nation, kindred, tongue and people; the same that John the Revelator described when he said: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, * * Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

If the Gospel of Christ is not to be found in the Catholic Church (which some religionists admit) up to the beginning of the 16th century, or, in other words, if there had been a "falling away," and that church was an apostate church, has the Gospel been restored, and especially was it restored by the Reformation of the 16th century? If it was, yet, while we

may not be able to trace down from the Apostles the episcopacy, we may be able to find a succession of "sound doctrine and true faith."

"Sound doctrine and true faith" we may assume to be what Christ and His Apostles taught on that subject.

Christ says: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi: 16. Peter on the day of Pentecost said to the assembled multitude: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts ii: 38. Paul writing to the Ephesians summing it all up, says: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

If the Gospel was restored by the Reformation of the 16th century, we rightfully may expect, and assume, that the reformers all preached the same doctrine, and would agree on all matters vital to the salvation of mankind. But did they? The great trouble with them was that they each started out on a wrong basis. What they may have accomplished in bringing the Bible into the hands of the people may be endorsed, yet, when every one was taught that he had the right of "private interpretation of Scripture," and to determine for himself what was doctrine, and what was not: doctrine and theories were built up, differing just in proportion as those who made them were differently constituted. Men differently constituted took various views of the religion of Christ. Each one struck out, and formulated a new system for himself, and, instead of there being "One Lord, one faith, and one baptism," there were as many different kinds as there were heads in the move for reformation.

The great feature (as far as doctrine was concerned) of the reformation was the diversities of opinion to which it gave rise, and from that time to the present, there has been nothing established but a reign of theological disputations. The Anabaptists believed with Munger, that without a second baptism man could not be saved. The Karlstadtians preached up polygamy. The Zwinglians rejected the real presence. Osiander taught that God had predestined only the elect. The Majorists taught that works were not necessary for salvation: while the followers of Flaceus accused the Majorists of Popery. The Synergists preached up man's liberty. The Ubiquitarians believed that the humanity of Christ was, like His divinity, omnipresent. Some held original sin to be the nature, substance, the essence of man; while others regarded it as a mere mode of his being.

One of the most bitter—and it may be remarked the most unchristian—discussions took place at Marburg in 1528 on the subject of the sacrament. The controversy was between Luther, Melancthon, Justus Jonas and Cruciger on the one side; and Zwingle, Œcolampadius, Martin Bucer and Gaspar Hedio on the other. Luther stood out strong for the Catholic doctrine of transubstantiation, contending for the real presence of the body and blood of Christ, along with that of the bread and wine: which doctrine Zwingle disaffirmed.

The conference was a long and violent one; instead of producing harmony; instead of healing the breach among the reformers, it only widened it. It is said that Melancthon wept bitterly over the dissensions of his co-reformers, and once wrote to a friend: "The Elbe with all its waves could not furnish tears enough to weep over the miseries of the distracted reformation." Luther himself writes in a letter to the "Christians" of Antwerp in 1525: "The devil has got among you; he daily sends me visitors to knock at my door. One will not hear of baptism; another rejects the sacrament of the Eucharist; a third teaches that a new world will be created by God before the day of judgment; another, that Christ is not God; in short, one this, another that. There are almost as many creeds as individuals."

D'Aubigne very nicely attempts by a poetical allusion to the light of the sun, to show up the beauties of what he calls the diversities of the reformation. He says: "We are about to contemplate the diversities, or, as they have been since called the *variations* of the reformation. These diversities are among its most essential characters. Unity in diversity, and diversity in unity, is a law of nature, and also of the Church. Truth may be compared to the light of the sun. The light comes from heaven colorless, and even the same; and yet it takes different hues on earth, varying according to the objects on which it falls. Thus different formularies may sometimes express the same Christian truth, viewed under different aspects. How dull would be this visible creation if all its boundless variety of shape and color were to give place to an unbroken uniformity!" We can readily understand how very nice the above is, when the same author treating of the Conference of Marburg above mentioned says that when Zwingle at the close of the Conference proposed to Luther mutual communion, Luther replied: "No, no; cursed be the alliance which endangers the truth of God and the salvation of souls. Away with you; you are possessed by a different spirit from ours. But take care: before three years the anger of God will fall on you."

Not only had it begun in that day to build up various creeds and beliefs and faiths, but since, and up to the present day, antagonism and dissensions on all subjects of religious concern have multiplied. It may fairly be asked of the student of history; of those with their eyes open to things that are around them, and that they assuredly *must* see: "Where is this Apostolic Succession, where is this succession of sound doctrine and true faith?"

The answer comes: "They have turned away their ears from the truth, and are turned unto fables."

"They have transgressed the laws, changed the ordinance, broken the everlasting covenant."

A. SAXEY.

UTAH NEWS.

(Summarized from Territoria papers.)

The women of both political parties have been holding conventions lately.

The *Enquirer* Company of Provo has decided to publish another paper to be called the Emery-Carbon *News*. It will be a weekly, issued at Price, with M. H. Graham as manager.

Professor Metcalf of the Utah School for the deaf attended a meeting of American Instructors of the deaf and was elected chairman of the Western committe. He feels quite proud of the honor.

Richfield has secured a patent from the general government to the townsite, which comprises 640 acres, and the inhabitants are much pleased with the prospect of being able soon to obtain deeds to their city lots.

The sugar Factory Company's bonds to the amount of $100,000 have been sold in New York. They brought ninety per cent. of their face value- The prospects for the factory are said to be better than ever, and the stockholders feel accordingly happy.

The bankers of Salt Lake have decided to give their employès a half holiday each week after the middle of August. This step was taken as the result of a petition for a half holiday weekly until October, the petitioners getting even more than they asked for.

Arrangements have been made for the sinking of a working shaft down on the Montreal, located to the northwest of Milford. The shaft is to be sunk 150 feet, with cross-cuts every 50 feet. This is but the first move on the development of this mining property.

One of the greatest oratorical treats ever offered to the people of Utah was given by Rev. F. W. Gunsaulus of Chicago, on July 18. He took for his subject "A Chapter in the History of Liberty," it being a sketch of the life of Jerome Savonarola, the Italian statesman.

A new literary society has been organized at Cainesville, Wayne County. A strong impetus in favor of the movement was occasioned by the Smithsonian Institution of Washington, which forwarded its yearly reports to the society, and thus gave its members a better idea of systematic work.

The Twenty-third Ward water supply company has succeeded in carrying water by means of pipes from a large flowing well out to North Salt Lake. As a result a great many trees will be planted there next spring, which would have been a useless labor, as it would have been impossible to keep them from dying but for the enterprise of the company. To accomplish what has been done it was necessary to lay 10,000 feet of pipe.

Henry Michelson and A. McKinney were prospecting for timber in Logan Canyon, and when near the tops of the mountains their dog came across a cinnamon bear which commenced chasing the dog. The latter animal ran towards the men, neither of whom was armed, and matters looked rather serious to them for a moment. On seeing the bear one of the men shouted loudly and this frightened bruin so much that he turned and fled apparently with more fear and astonishment than the men themselves experienced. There was no harm done.

The Officials of the University of Utah have made arrangements for a scientific exploration of the wonderful Grand Canyon of the Colorado. The exploring party was made up of President Talmage, Professors Matthews and Neal, and a number of others. A study of the geological structure of the country will be made, and as instruments and photographing outfits have been taken it is expected that a great deal of hitherto unpublished information will be given to the public, and especially to the future students of the University. The party started two weeks ago and will be gone in all about five weeks.

The Utah Commission has suggested that the registrars of the several precincts enroll both men and women on the registration lists, inasmuch as there is some uncertainty regarding the right of females to take a part in voting at the first election. The reason given for the suggestion was that if a refusal to register the women should be made and the courts should decide in favor of it there would not be time afterwards to register the women; whereas if the courts now decide that these cannot vote, the names may easily be stricken off the lists. The commission has also been considering the form of oath that voters must subscribe to, but at last accounts this had not been agreed upon.